

FIFTEENTH DISCOURSE.

The Blessed Lord said :

With roots above, branches below, the Asvattha is said to be indestructible ; the leaves of it are hymns ; he who knoweth it is a Veda-knower. (1)

Downwards and upwards spread the branches of it, nourished by the Gunas, the objects of the senses its buds ; and its roots grow downwards, the bonds of action in the world of men. (2)

Nor here may be acquired knowledge of its form, nor its end, nor its origin, nor its nature ; this strongly-rooted Asvattha having been cut down by the unswerving weapon of non-attachment, (3)

Then that Path may be sought, treading which there is no return ; going in-

deed to that original Purusha whence the ancient forthstreaming sprang. (4)

Without pride and delusion, victorious over the evil of attachment, dwelling constantly in Adhyātmā, desire having come to an end, liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, the indestructible Path. (5)

Nor doth the sun lighten there, nor moon, nor fire; having gone thither they return not; that is My supreme Dwelling-place. (6)

An immemorial portion of Myself, in the world of life a living being, draweth round Itself the senses of which Manas is the sixth, placed in Prakriti. (7)

When the Lord acquireth a body and when He abandoneth it, He seizeth these and goeth with them, as the wind (takes) fragrances from their retreats. (8)

Taking possession of the ear, the eye, the touch, the taste and the smell, and of

Manas also, He enjoyeth the objects of the senses. (9)

The deluded do not perceive Him when He departeth or stayeth, or guided by the Gunas, enjoyeth; the eyes of wisdom perceive. (10)

Subdued Yogis perceive this, established in the SELF; but though subdued the unintelligent perceive it not, their Manas untrained. (11)

That splendour issuing from the sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me. (12)

Permeating the soil, I am the support of beings by My vital energy, and having become the fragrant Soma¹ I nourish all plants. (13)

I, having become Vaishvânara, take possession of the bodies of breathing

¹ "Having become the watery Moon" is the accepted translation.

things, and united with Prâna and Apâna, I cook the four kinds of food.¹ (14)

And I am seated in the hearts of all, and from Me memory, wisdom and faculty of reason. And that which is to be known in all the Vedas am I; and I indeed the Veda-knower and the performer of the ends of the Veda. (15)

There are two Purushas in this world, one destructible and one indestructible; the destructible (is) all beings, the indestructible (is) called the Unchanging. (16)

The highest Purusha is verily Another, declared as the Supreme SELF. He who pervadeth and sustaineth the three worlds, the indestructible Īshvara. (17)

Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed Purushottama.² (18)

¹ The fire of digestion. ² The highest Purusha.

· He who undeluded knoweth Me thus as Purushottama, he, all-knowing, worshippeth Me with his whole being, O Bhârata.
(19)

Thus by Me this eternal Secret hath been told, O sinless one. Having known this, he may become Buddhi-filled, and with all action accomplished, O Bhârata.
(20)

Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Fifteenth Discourse, entitled :

THE YOGA OF ATTAINING PURUSHOTTAMA.

SIXTEENTH DISCOURSE.

Fearlessness, purity of heart, steadfastness in the Yoga of wisdom, almsgiving, self-restraint and sacrifice and study of the Shâstras, austerity and straightforwardness, (1)

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of calumny, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, (2)

Boldness, forgiveness, fortitude, uprightness, amity, absence of pride—these become his who is born with the divine properties, O Bhârata. (3)

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom

are his who is born, O Pârtha, with âsuric¹ properties. (4)

The divine properties are deemed (to be) for liberation, the âsuric for bondage. Grieve not, thou art born with divine properties, O Pândava. (5)

There are two streams of beings in this world, the divine and also the âsuric ; the divine hath been described at length ; hear from Me, O Pârtha, the âsuric. (6)

Âsuric men know not either action or inaction ;² nor purity (of body), nor even purity of conduct, nor truth is in them. (7)

“The universe is without truth, without (moral) basis,” they say, “without a God³, brought about by mutual union and caused by lust and nothing else.” (8)

Seeing thus, these uncurbed ruined

¹ The Asuras were the enemies of the Suras, or Gods ; “demoniac properties” might be said.

² Religious action or inaction.

³ Ishvara, the Ruler of a Universe.

men, of small intelligence¹, of fierce deeds, come forth as enemies for the destruction of the world. (9)

Surrendering themselves to insatiable desires, possessed with hypocrisy, conceit and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves. (10)

Giving themselves over to numberless plans, whose end is death, regarding as the highest the gratification of lusts, feeling sure that that is all, (11)

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments. (12)

“This to-day by me hath been gained, that desire I shall obtain; this wealth is mine already, and also this shall be mine in future. (13)

“I have slain this enemy, and others

¹ Buddhī

also I shall slay. I am a lord, I am the enjoyer, I am successful, I am powerful, happy ; (14)

I am wealthy, well-born ; what other is there that is like unto me ? I will sacrifice, I will give (alms), I will rejoice." Thus deluded by unwisdom, (15)

Bewildered by numerous thoughts, enmeshed in the web of delusion, attached by the gratification of desire, they fall downwards into a foul hell. (16)

Self-conceited, obstinate, filled with pride and the intoxication of wealth, they perform lip-sacrifices with hypocrisy, contrary to Scriptural ordinance. (17)

Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own. (18)

These haters, pitiless, vilest among men, impure, I ever throw down in the worlds into âsuric wombs. (19)

Obtaining an âsuric womb, deluded birth after birth, attaining not to Me, O Kaunteya, thus they tread the lowest path. (20)

Triple is this gate of hell, destructive of the self—lust, wrath and greed : therefore let man renounce these three.

(21)

A man liberated from these three gates of darkness, O son of Kuntî, accomplisheth his own welfare and thus reacheth the highest Path. (22)

He who having cast aside the ordinances of the Shâstras, proceedeth as his own desire leadeth him, attaineth not to perfection, nor happiness, nor the highest Path. (23)

Therefore let the Shâstras be thy authority, in determining what ought to be done, or what ought not to be done. Having learned what hath been said by the scriptural texts, thou oughtest to work in this world. (24)

Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Sixteenth Discourse, entitled:

**THE YOGA OF DIVISION BETWEEN THE DIVINE
AND THE ASURIC.**

SEVENTEENTH DISCOURSE

Arjuna said :

Those that casting aside the ordinances of the Shâstras, sacrifice and are possessed of faith,¹ what is verily their position, O Krishna? Is it one of Sattva, Rajas or Tamas? (1)

The Blessed Lord said :

Threefold is the faith of the Embodied, each born of its own nature—sâttvic, râjasic and tâmasic. Hear thou of each of these. (2)

The faith of each is shaped to his own nature, O Bhârata. The man consists of his faith;² that which his faith is, he is even that. (3)

Sâttvic men worship the Gods; râjasic

¹ Shraddhâ.

² That is, the man's faith shows what is the man's character.

the Yakshas and Râkshasas;¹ the others, the tâmasic folk, worships Pretas and troupes of Bhûtas.² (4)

The men who perform severe austerities, unenjoined by the Shâstras, wedded to hypocrisy and egoism, impelled by the force of their desires and passions, (5)

Unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the body, know these âsuric in their resolves. (6)

The food also which is dear to each is threefold, as also sacrifice, austerity and almsgiving. Hear thou this distinction of these. (7)

The foods that augment vitality, energy, vigour, health, joy and relish, savoury, oleaginous, solid and agreeable, are dear to the Sâttvic. (8)

¹ Yakshas are demigods; Râkshakas powerful and energetic demons.

² Pretas are ghosts, the departed, while Bhûtas are Nature-Spirits of a somewhat goblin-like type.

The Râjasic desire bitter, sour, saline, over-hot, pungent, dry and burning foods, producing pain, grief and sickness. (9)

That which is stale and tasteless, putrid and corrupt, leavings also and filth, is the food dear to the Tâmasic. (10)

A sacrifice which is offered by men without any desire for fruit, as enjoined by the ordinances, under the firm belief that "Sacrifice ought verily to be performed," is sâttvic. (11)

That sacrifice offered with a view verily to fruit, and also indeed for self-glorification, O best of the Bhâratas; know thou to be râjasic. (12)

The sacrifice contrary to the ordinances, without distributing food, devoid of the Mantras and without gifts,¹ empty of faith, is said to be tâmasic. (13)

Worship given to the Gods, to^a the Twice-born, to Gurus and to the wise,

To the officiating priests

purity, straightforwardness, continence and harmlessness, are called the austerity of the body. (14)

Speech causing no annoyance, truthful, pleasant and beneficial, the constant practice of the study of the Shâstras, are called the austerity of speech. (15)

Mental calmness, equilibrium, silence, self-control, purity of nature—this is called the austerity of the mind.¹ (16)

This threefold austerity, performed by men with the utmost faith, without desire for fruit, harmonised, is said to be sâttvic. (17)

The austerity which is practised with the object of gaining respect, honour and reverence, and with hypocrisy, is said to be râjasic, unstable and transitory. (18)

That austerity done under a deluded understanding, with self-torture, or with the object of destroying another, that is declared tâmasic. (19)

¹ Manas.

“Gift ought to be made;” thus saying, that alms given without chance of return, in a (fit) place and time, to a worthy person, that alms is accounted sâttvic. (20)

That given with a view to receiving in return, or looking for fruit again, or grudgingly, that alms is accounted râjasic. (21)

That alms given at (unfit) place and time, and to unworthy persons, irreverently and contemptuously, that is declared tâmasic. (22)

“OM TAT SAT,” this has been declared to be the threefold designation of Brahman. By that were created of old Brâhmans, Vedas and sacrifices. (23)

Therefore with the pronunciation of “OM” the acts of sacrifice, gift and austerity are always performed, as laid down in the ordinances by the knowers of Brahman. (24)

¹ Gift which is made because it ought to be made.

With the pronunciation of "TAT" are performed the acts of sacrifice, austerity and gift, and without aiming at fruit, by those desiring liberation. (25)

"SAT" is used in the sense of reality and goodness; likewise, O Pârtha, the sound "SAT" is used in the sense of a good work. (26)

Steadfastness in sacrifice, austerity and gift is also called "SAT," and also an action for the sake of these or THAT is even named "SAT." (27)

Whatsoever oblation, gift, austerity, deed, is wrought without faith, "Asat" it is called, O Pârtha; it is nought, here or hereafter. (28)

● Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Seventeenth Discourse, entitled:

THE YOGA OF THE DIVISION OF
THREEFOLD FAITH.

EIGHTEENTH DISCOURSE.

— —

Arjuna said :

I desire, O mighty-armed ! to know severally the essence of Renunciation,¹ O Irishîkesha, and of Abandonment,² O Keshinisûdana.³ (1)

The Blessed Lord said :

Sages know as Renunciation the relinquishment of works with desire ; the abandonment of the fruit of all actions is called Abandonment by the wise. (2)

“ Action should be abandoned as an evil,”⁴ declare some wise men ; “ the actions of sacrifice, gift and austerity

¹ Sannyâsa

² Tyâga.

³ Slayer of Keshi, a demon.

⁴ Some read “ because it is evil ”

should not be abandoned," say others. (3)

Hear my conclusions as to that abandonment, O best of the Bhâratas ; since Abandonment, O tiger of men, has been explained as threefold. (4)

The action of sacrifice, gift and austerity should not be abandoned, but it should be indeed performed ; sacrifice, gift and also austerity are the purifiers of the wise. (5)

But even these actions should be done leaving aside attachment and fruit, O Pârtha ; that is my certain and best belief. (6)

Verily renunciation of actions that are prescribed is not proper ; the abandonment thereof from delusion is said to be tâmasic. (7)

He who abandoneth an action from fear of physical suffering, saying, "Painful," (thus) performing a râjasic abandonment, obtaineth not the fruit of Abandonment.

(8)

He who saying, "It ought to be done," performeth an ordained action, O Arjuna, abandoning attachment and also fruit, that Abandonment is regarded as sâttvic.

(9)

The abandoner pervaded by Sattva, intelligent and with doubts cut away, hateth not unpleasurable action nor is attached to pleasurable.

(10)

An embodied being is unable completely to abandon actions; verily he who abandoneth the fruit of action he is said to be an Abandoner.

(11)

Good, evil and mixed -threefold is the fruit of action hereafter for the non-Abandoner; but there is none ever for the Renouncer.

(12)

These five causes, O mighty-armed, learn of Me as declared in the Sâmkhya for the accomplishment of all actions—

(13)

The place, the actor and the various organs, and the several endeavours in

various kinds, and the (presiding) deities also, the fifth. (14)

Whatever action a man performeth by his body, speech and mind,¹ whether right or the opposite, these five are its causer. (15)

That being so, he verily who looketh on his SELF, which is isolated, as the actor, owing to untrained discriminative faculty, he,² of perverted intelligence, seeth not. (16)

He who is free from the egoistic notion, whose discriminative faculty is pure, though he slay these peoples, he slayeth not, nor is bound. (17)

Knowledge, what is the known and the knower, the threefold impulse to action; the organ, the action, the actor, the threefold constituents of action. (18)

Knowledge, action and actor are said

Manas.

Buddhi.

to be also threefold, from the difference of qualities¹; hear thou also these duly in the enumeration of qualities. (19)

That by which one indestructible Cause is seen in all beings, inseparate in the separated, know thou that knowledge as sâttvic. (20)

But that knowledge which knoweth the several manifold natures in all beings as separate, that knowledge know thou as râjasic. (21)

And that which clingeth to each one thing as if it were the whole, without reason, without grasping the reality, narrow, that is declared to be tāmasic. (22)

An action which is ordained, devoid of attachment, done without affection or hatred, without desire of obtaining fruit, that is called sâttvic. (23)

But that action that is done by one

¹ Gunas.

longing for desires, or again with egoism, or with much effort, that is declared to be rājasic. (24)

The action undertaken from delusion, without regarding the consequences loss and injury (to others)—and personal strength, that is declared to be tāmasic. (25)

Liberated from attachment and not being an egoist, endued with firmness and vigour, unturned by success or failure, that actor is called sâttvic. (26)

Passionate, desiring to obtain the fruit of actions, greedy, harmful, impure, endued with joy and sorrow, such an actor is pronounced rājasic. (27)

Listless, vulgar, stubborn, cheating, malicious, indolent, despairful, procrastinating, that actor is called tāmasic. (28)

The division of Buddhi and of firmness also, threefold according to the qualities, hear thou, as will be declared (by Me)

unreservedly and severally, O Dhananjaya. (29)

That which knoweth action and inaction, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that Buddhi is sâttvic, O Pârtha. (30)

That by which one understandeth awry Dharma and Adharma¹, and also what ought to be done and what ought not to be done, that Buddhi, O Pârtha, is râjasic. (31)

That which, enwrapped in darkness, thinketh Adharma to be Dharma, and (seeth) all things perverted, that Buddhi, O Pârtha, is tâmasic. (32)

The firmness, unflinching through Yoga, by which one restraineth the actions of Manas, of the life-breaths and of the sense-organs, that firmness, O Pârtha, is sâttvic. (33)

¹ Right and Wrong in the widest sense.

The firmness, O Arjuna, by which one holdeth fast Dharma, pleasure and wealth, (and is) from attachment desirous of fruit, that firmness, O Pârtha, is râjasic. (34)

. That by which a slow-witted person doth not abandon sleep, fear, grief, and also stupidity, that firmness, O Pârtha, is tâmasic. (35)

And now the threefold kinds of pleasure hear thou from Me, O bull of the Bhâratas; that in which one by practice rejoiceth, and which putteth an end to pain; (36)

Which at first is nauseous but in the end is as the nectar of immortality; that pleasure is said to be sâttvic, born of the serenity (derived) from a knowledge of the SELF. (37)

That which at first is as the nectar of immortality from the union of the senses with the objects of senses, but in the end is nauseous, that pleasure is accounted râjasic. (38)

That pleasure which at first and in its results is delusive of the self, arising from sleep, indolence and heedlessness, that is declared tāmasic. (39)

There is not an entity, either on the earth or again in heaven among the Gods, that is liberated from these three qualities born of Prakriti. (40)

Of Brāhmans, Kshattriyas, Vaishyas and Shûdras, O Parantapa, the Karmas¹ have been distributed, according to the qualities born of their own natures. (41)

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, experience, piety, are the Brāhman-Karma, born of his own nature. (42)

Prowess, boldness, firmness, dexterity, and also not flying from battle, generosity, the nature of a ruler, are the Kshattriya-Karma, born of his own nature. (43)

¹ "Duty" might here be used throughout, but the word Karma is now well understood and is more significant; it is action arising from the nature fashioned by past thoughts and desires.

Ploughing, protection of cattle, and trade are the Vaishya-Karma, born of his own nature. Action of the nature of service is the Shûdra-Karma, born of his own nature. (44)

The man reacheth perfection who is content in his own Karma. Listen thou how perfection is won by him who is content in his own Karma. (45)

THAT, the forth-giver¹ of beings, by Whom all This is spread out, by worshipping Him in his own Karma a man winneth perfection. (46)

Better is one's own Dharma, though destitute of merits, than the well-executed Dharma of another. He who doeth the Karma laid down by his own nature incurreth not sin. (47)

Nature-born Karma, O son of Kuntî, though (attended with) evil, one ought

¹ "Pravritti" is taken by some to mean "movement."

not to renounce. All undertakings are enveloped by evil as fire by smoke. (48)

He whose Buddhi is everywhere unattached, the self subdued, dead to desires, he goeth to the supreme perfection of freedom from Karma by Renunciation. (49)

How he who hath attained perfection obtaineth Brahman, that highest end of wisdom, that learn thou from Me only succinctly, O Kaunteya. (50)

United to Buddhi purified, controlling the self by firmness, having renounced sound and the other objects of the senses, having laid aside passion and hatred, (51)

Frequenting a sequestered place, abstemious (in food), speech, body and mind¹ subdued, fixed in meditation and Yoga,² taking refuge in dispassion, (52)

Having abandoned egoism, violence,

¹ Manas.

² Some read "dhyānayogan," "Yoga of meditation."

arrogance, desire, wrath, covetousness, devoid of worldly affection and peaceful—he is fit to become Brahman. (53)

Becoming Brahman, serene in the SELF, he neither grieveth nor desireth; balanced among all beings, he obtaineth supreme devotion unto Me. (54)

By devotion he knoweth Me fully, what I am and what My Essence; having thus known My Essence, he forthwith entereth into Me. (55)

Even performing all actions continually, taking refuge in Me, by My grace he obtaineth the eternal indestructible Abode. (56)

Abandoning mentally all works in Me, I thy chief Good, resorting to Buddhi-Yoga, have thy thought ever on Me. (57)

Thinking on Me, thou shalt conquer all obstacles by My grace; but if from egoism thou wilt not give ear, thou wilt be destroyed utterly. (58)

If, taking refuge in egoism, thou think-

est, "I will not fight," to no purpose thy determination: nature will constrain thee.
(59)

O son of Kuntî, bound by thine own Karma arising from thine own nature, that which from delusion thou desirest not to do, that even involuntarily thou wilt perform. (60)

Îshvara dwelleth in the hearts of all beings, O Arjuna, by His Mâyâ¹ causing all beings to revolve, as though mounted on a potter's wheel. (61)

Flee unto Him for shelter with all thy being, O Bhârata; by His grace thou shalt obtain supreme Peace, the everlasting Dwelling-place. (62)

Thus hath wisdom, most secret of all secrets, been declared unto thee by Me; having reflected over it fully, then act thou as thou desirest. • (63)

Listen thou again to My supreme word,

¹ Illusive power.

most secret of all ; most beloved art thou of Me, therefore will I speak for thy benefit. (64)

(Place) thy Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth ; thou art dear to Me. (65)

Renouncing all Dharmas, come unto Me alone for shelter ; sorrow not, I will liberate thee from all sins. (66)

This is not to be ever spoken by thee to anyone who is without religious austerities, nor (to one who) is not devoted, nor as well (to one) who desireth not to listen, nor yet to him who speaketh evil of Me. (67)

He who shall declare this Supreme Secret among My devotees, having shown this supreme devotion for Me, verily he shall come to Me ; there is no doubt thereof. (68)

Some read "asanshaya," which would be "being freed from doubts."

Nor is there any among men who performeth dearer service to Me than he, nor any other than he shall be more beloved by Me on earth. (69)

And he who shall study this sacred dialogue of ours, by him will have been offered to Me the sacrifice of wisdom. Such is My Mind. (70)

The man also who, full of faith, heareth it unreviling, he indeed, liberated, shall obtain the spotless worlds of the righteous. (71)

I hope this is heard, O son of Pritha, with one-pointed intelligence. Is thy delusion, caused by unwisdom, destroyed, O Dhananjaya? (72)

Arjuna said :

Destroyed my delusion. I have gained the knowledge¹ of the truth through Thy grace, O Achyuta. I am firm, my

¹ Literally "memory."

doubts have fled away. I will do according to Thy word. (73)

Sanjaya said :

I heard this marvellous dialogue of Vâsudeva and the great-souled Pârtha, causing my hair to stand on end ; (74)

By the favour of Vyâsa I listened to this Supreme Secret, Yoga from the Lord of Yoga, Krishna Himself speaking in my presence. (75)

O King, remembering, remembering this marvellous and holy dialogue between Krishna and Arjuna, I rejoice again and again. (76)

And remembering, remembering, that most marvellous form of Hari, great is my wonder, O King. I rejoice, again and again. (77)

Wherever is Yoga's Lord, Krishna, or wherever is Pârtha, the archer, there are

firmly established prosperity, victory and happiness. So I think.' (7^o)

Thus in the glorious Upanishads of the BHAGAVAD GITA, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Eighteenth Discourse, entitled

THE YOGA OF LIBERATION BY RENUNCIATION

Thus the BHAGAVAD GITA hath ending

PRACE BE TO ALL BEINGS!

Shri Snankaracharya's reading would run, "there is prosperity, victory, happiness and immortality."

THE BHAGAVAD GITA, Vol. 1, 1891, N. C.

